

50763/B

Axxxxx

19/t



Digitized by the Internet Archive
in 2018 with funding from
Wellcome Library

<https://archive.org/details/b29336715>

DR. TAYLOR'S
FRIENDLY MONITOR;

OR,

COMPANION FOR THE SICK:

INCLUDING,

THE CHRISTIAN'S DUTY, BOTH IN PUBLIC AND PRIVATE LIFE.

TO WHICH IS ANNEXED,

THE PROBABLE EFFECTS TO BE EXPECTED FROM THE
PRESENT COMET.

LONDON :

PRINTED BY E. JUSTINS AND SON, 41, BRICK LANE, SPITALFIELDS.



[DR. TAYLOR'S
FRIENDLY MONITOR,

&c. &c.

MAN, was originally formed in that purity, which was out of the reach, power, and dominion of disease and mortality; but in this happy state he was envied by Lucifer, who well knew he could not torment unless he first succeeded in seducing by temptation: therefore, he set his wily craft to work by insinuation. Although in paradise, yet in probation; for man was denied a certain goodly-looking fruit, for which our parents became desirous; and urged by this busy fiend, and his deluding prospects of acquiring knowledge and power, did taste this forbidden fruit. They soon had knowledge, and knew that they were subject to Satan, sin, disease, and death, (Gen. iii.) Thence sprung that war in the elements, which continues to distract nature to this day, both in the microcosm as well as in the macrocosm, though with intensification and remission; and is a mighty rod by which God punishes mankind for their sins, (Deut. xxviii.) And as our business and intention is for the benefit and welfare of mankind, it will not be amiss to treat of this subject in a manner to prevent as well as cure diseases.

First of all, it must be acknowledged that every good gift is from God, who is the fountain of all goodness, (John iii. 27. James i. 17.) and although he punish man, he does not afflict willingly, unless it be for our good, (Lam. iii. 33.); for there are two intentions for which God corrects and punishes mankind—the one in love and tender care for our spiritual interest, (Prov. iii. 11. Ps. xciv. 12. Heb. xii. 6—11); the other, in anger, when we have neglected our duty to God and our neighbour, and

have forgot and forsook him, (Rom. i. 21—32.) which may be said to cause our daily actions and manifold crimes and transgressions to call down his vengeance, in justice to hold us up as an example to others, (Zeph. i. 17. Psalm xxxix. 30—32. Col. iii. 5. Deut. xxviii. 15.) Therefore, if we know the true nature and cause of a complaint, we shall be better able to judge what remedy to apply, which is easy found out in the holy scriptures, where its principal head is declared and delivered in a very few words, (Matt. xxii. 37—39.) There are not many, who being rational creatures, that are unacquainted with this golden maxim, “As ye would that men should do to you, do ye even so to them, for this is the law and the prophets.” (Matt. vii. 12.) Man’s own conscience, as well as the scriptures, will teach him this; and if he stifles it, he may also extinguish his own mortal existence by cutting short the thread of life, (Prov. x. 27.) Therefore, as our life and health are in the hands of God, (1 Sam. ii. 6. Ex. xv. 26); and as our possession of these and all other blessings depend on our obedience to his laws delivered to us, and contained in that book of books, the Bible, or revealed word of God, comprehending our duty to God and our neighbour, (John viii. 31. xiii. 34, 35. xiv. 23. Ps. xxxvii. 4, 5.)

Let us immediately, therefore, consider the importance of fulfilling this divine mandate, and the great danger of its neglect in every point, from the highest to the lowest stage of life, (Deut. xxviii. 15. Isa. xiii. 11.) First of all, we will proceed with kings, they being the head and chief magistrates, the most responsible personages in the world: they were created to do judgment and justice, (1 Kings x. 9. Rom. xiii. 3, 4. Prov. xxix. 14. 2 Sam. xxiii. 3, 4.)—they are warned to be temperate, mild, and merciful, (Prov. xxi. 4, 5. xx. 28.)—to shun covetousness, and hate oppression, (Ezek. xlv. 9. Deut. xvii. 14—20. Ezek. xviii. 21.)—to be wise men, and men thus serving the Lord with fear and trembling, (Ps. ii. 10.) which is easily obtained, and now very necessary to be had, (1 Kings iii. 5—14. James i. 5—7. 1 Chron. i. 7—12.—Matt. vii. 7, 8. John xiv. 14. Mark xi. 24. Phil. iv. 6.) for it will guide the king according to the will of God, procure his divine favour and blessing, preserve and prolong life, purchase all necessaries in this world, and eternal happiness in the world to come, (Deut. vii. 12. 1 Chron. xxix. 11, 12. Prov. xxii. 4.) These be indispensable and necessary qualifications of the supreme magistrate in his public office, for he is required to work by example as well as by edict, to give the law its full and due effect, and obtain for it the greatest reverence and

veneration, (Rom. ii. 1—3, 21, 22.) And such is, and much is required of every christian king, for they must and will be responsible in due proportion, not only for their own offences, but also of the crimes, transgressions, sins, and offences of their subjects, where in the administration of government such exist to their knowledge, and is in their power to reform and remedy the same, being neglected, (even the integrity of Moses would not exempt him from this, “for he punished Moses for their sakes.”) For instance, in the perjuries of Penryn, which are cases quite easy and common in the present absurd system of representation, as the editor of a public paper justly terms it. I say, such is incumbent on and in the power of government to remedy, and in case of neglect they will be responsible in future before that great tribunal, where we must all appear, and where the interested pleas or prevaricating excuses of the marketing borough-jobbers will cut but a very poor figure, and as little tend to palliation or pardon. It will be almost unnecessary to state, that whatever is urged here on the duty of a king, with respect to responsibility, may also be applied to the ministry, they being executive and amenable servants. If we now survey the actions of many of the governments of Europe, I mean more particularly popish governments, and compare them with the holy scriptures, (which ought to be the foundation of all policy and government) we shall find them in open rebellion against God, and the very same sentence may be urged against them which our Saviour used against the lawyer, (Luke xi. 52.) they will not permit people to read and use the scriptures for their edification and interest, for which service our Saviour consented to the horrible and ignominious death of crucifixion, that we may be wise unto salvation, (2 Tim. iii. 15.) But these the very blackest of villanies cannot last long, (Ps. xxxvii. 10.)—they must expect a visit, “God’s hand is not shortened that it cannot save, nor his ear heavy that it cannot hear.” By 1833, great changes there will people see.

Now, having delivered my sentiments respecting the duty of a king in his public office, we can treat of man in all subordinate stations, under the general term of subjects, with respect to their public duty, and obedience to their king and government. Therefore, as God hath appointed kings for the government and service of the people, and requires from them the full execution of their duty, so also does he insist that the people, every subject, shall perform their’s. The duty of obedience every man owes to his king and government, for the sake of good order, rendering to all their due, as honour, tribute, &c. (Eccl. viii. 2. Rom. xiii. 1—4.)

—even our Saviour, though King of kings, gave example of his obedience herein, (Matt. xvii. 24—27.) For if the king or government err in their system, or principles of policy, God is the best judge to remedy this, and in due time he will, for he is terrible to the kings of the earth. Scripture do not deny people the right of petition, or the power to remonstrate where required, but it must be a terrible dereliction of duty, a grievous digression, and oppressive tyranny, or the king must be an enemy to God, his religion, or laws, to demand defiance and open rebellion, which is ever attended with terrible consequences, and may endanger the innocent as well as the guilty; a much better procedure is taught us in (1 Tim. ii. 1—4.) It is the duty of every person daily to pray for their king, as well in private as in public, seeing we are so much interested in his government; for we are certain, “the king’s heart is in the hand of the Lord, as the rivers of water he turneth it whithersoever he will.” (Prov. xxi. 1.)—and no doubt will turn it for good where the prayers and behaviour of his people merit it, (1 Sam. xii. 14.) Thus far of public duties.

Let us now examine a christian’s duty in private life; the obligations of which include every station in life. I said at the beginning, that man was originally in much greater purity before the fall than what he now possesses at present; he had the converse and company of God, and his holy angels, (Gen. ii.) and no doubt would have been transferred to heaven in another way and an easier manner than what he now is, for as soon as our parents had passed the fatal bounds or limits of God’s ordination in Eden, immediately were they cast out of paradise into a world of troubles; and there, in a probationary period of trial and temptation, through this vale of mortality, through this life in death, to work out our way to a better state, a life in eternity, where the wicked cease to trouble, and our weary souls do rest, (Matt. xi. 28.) The manifold daily and grievous offences of man hath cried up to heaven, and called down upon our guilty heads the heavy and severe judgment of God. (Zeph. i. 17. Isa. xiii. 11.) whereby the world is brought into such harrassing distress and distraction, that mankind can now scarcely live the one by the other; many there be that can scarce tell how to obtain enough just to suffice nature, even of that that is mean, and although we find this to be a terrible, great, and trying crisis, (Rev. xvi. 21.) yet God in his providence permits it for our good; for when the resources of our own power, strength, and wit fail, we are thereby taught to look up to that being for help, whose goodness, whose bounty we have forgot, and whose duty we have

neglected, (Isaiah xvi. 9.) Although our Saviour hath delivered such plain and easy rules, with respect to the obtaining our worldly wants, (Matt. vi.) yet men seem to set it by, trusting to themselves, to mortal flesh, which alone will ever be found deficient, (Jer. xvii. 5.) I mean not to encourage idleness, for we are all required to do our duty in that state of life unto which it hath pleased God to call us. But in this case, men generally neglect the foundation, (1 Cor. iii. 11—13.) and then their structure will tumble down, for it is built on the sand, (Matt. vii. 26.) Because our Saviour's words are, when speaking of worldly necessities, “But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.” (Matt. vii. 33.) Now it will be necessary to know the best method of seeking and obtaining the kingdom or favour of God, and his righteousness. Then you must know that Jesus Christ was ordained to that end, (1 Tim. i. 15. John xvi. 28. xvii. —). He was born as man, suffered all the trials in this world as man, was crucified (John x. 15. Heb. ii. 10.) and ascended into heaven to be a propitiation for our sins, (1 Pet. iii. 18. Heb. x. 12. ix. 24. Rom. iv. 25.) He is the only mediator between God and man, (Heb. ix. 15.) By him alone we can approach the merciful goodness of God, (John xiv. 6.) It is he that hath promised unto us his Holy Spirit, (Luke xi. 13. John xv. 10. xvi. 13.)—if we ask the Father by prayer in the name of the Son, (John xiv. 14. xvi. 23.)—whereby we become the adopted sons of God, (Rom. viii. 14. 2 Cor. vi. 17, 18.)—children, and heirs of salvation, (Titus iii. 6, 7.)—which once obtained, is the rock, the solid foundation of all happiness here and hereafter, (Matt. vii. 24, 25. John xv. 7.) without which, ye are none of his, (Rom. viii. 9. Heb. xii. 14. John viii. 31. xiv. 23.) Strive therefore for this indispensable desideratum, for it will open unto you the unspeakable treasures of righteousness—you will become a reformed, changed, converted being, having full insight into and a knowledge of the heinousness of sin, detesting and desiring to shun and avoid the same. Then will you be received into the favour of God, who will give his angels charge over you, to keep you in all his ways. Then ask what you will, it shall be done unto you: because his Holy Spirit teaches you to ask nothing but what is consonant with the will of God. Then all things will work together for your good, (Rom. viii. 28.)—and although at different periods the common enemy may raise divers trials, troubles, and temptations to your molestation, (Job ii. 1 Pet. ii. 8)—yet, if you continue faithful by prayer, &c. it will terminate in the discomfiture of his

machinations. It is for the want of this indispensable requisite that such numbers fall under his temptations, (Heb. ii. 8. 2 Pet. ii. 9.) and fill up the black catalogue of crimes by the abominable iniquitous daily practices of many, in murder, adultery, fornication, drunkenness, &c. by which long and frequent practice making it so common, that by many it is now only treated by mere joke—

But time will deal the weighty stroke,
They then will find sin's galling yoke.

Therefore, without delay, set about this important work—set about it in earnest ; “ ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you : for every one that asketh, receiveth,” &c. And when this is found generally the case, and men's actions are governed by the word of God, then will the distressing and distracted state of our worldly affairs, together with the whole attitude of its menacing aspect be changed into a more mild, happy, and peaceful posture ; for then the whole army of heaven, God's mighty host of angels, will be employed in our service, (Matt. xxvi. 53. Ps. xlviii. 5, 6. 1 Kings vi. 13—17.)—and we find that even one of them was sufficient to overthrow the Egyptian army, (Ex. xiv. 19, 31.) the Assyrian army, (2 Chron. xxxii. 20, 21.) and do many more wonderful things recorded in the bible. They are still his ministering spirits, (Heb. i. 13, 14.)—ready to serve us in every need, if our actions will incite their Master's orders ; for as evil spirits are permitted to perambulate the earth, (Job ii.)—to incite, see, and discern our sins, and carry an account of the same by accusation to the throne of judgment, so hath God given his good, his holy angels equal or superior power, to act on our parts for our good, and to preserve us from the snares and wiles of the devil, (Eph. vi.) and his tribe, and indeed from all evil, if our names are found written in the book of life of the Lamb slain, (Rev. xiii. 8.) And if we could have our spiritual eyes opened, as were Elisha's servant, (2 Kings vi. 16, 17.) what a mighty contest should we behold ! but for the sake of probation, it must not be so. But we have sufficient direction of the word of God, in which I would advise you to daily exercise above all other books in the world, where we are taught that prayer is the only means we can work by here, which is the duty of every christian upon earth, at least twice a day, not only for ourselves, but for every one, even our enemies.

You are now fully instructed, the only true method how to avoid sickness, (Ex. xv. 26.) and all kinds of adversity which in

general is sufficiently active. But God's judgments now seem more than ordinary impending; for, at this present time, there appears a comet in the heavens, and in the celestial sign arises, which is the ascendant of England, &c. And they have ever been found to forebode and produce strange events and great changes wonderful to behold, wrought and brought about by the great power of God's severe judgments. The effects of a comet is described in Ps. lxxviii. 49. "He cast upon them the fierceness of his anger, wrath, and indignation, by sending evil angels among them." And the learned Dr. Salmon, in his *Horæ Mathematicæ*, says, 'that comets in general signify an army of severe judgments from heaven which will be weighty and of long continuance, unexpected, and violent, foreshewing bloody wars; the death, destruction, and mortality of mankind; the flight of many from their proper habitations; imprisonment, poverty, banishment, sudden terror, and affrightment; unnatural tempests, cloudy weather; shipwrecks, piracies; destruction of cattle, great and small, and of the fruit of the earth; long and continued diseases, and the consummation and ruin of kingdoms, monarchies, and commonwealths. A comet is the messenger of God to kings, princes, and great men, popes, cardinals, bishops, admirals, generals of armies, to forewarn them of their approaching end, and to bid them prepare to meet God by a speedy and hearty repentance. Comets signify the slaughter of soldiers, devastation and depopulation of countries, cities, towns, and villages; continued rumours of wars, effusion of much blood, and many horrible tragedies, filled with nothing but miracles, amazement, and wonder.' And if we predict, according to the rules laid down by the above learned man, England will be much concerned in the effects of the present comet. The comet of 1825 appeared in 8, the ascendant of Russia—mark the consequences in that nation. This comet forebodes dissensions, tumults, wars, &c. the shedding of much blood, besides many other things to affect mighty changes on a religious account. Look toward the East!

I shall now relate some of the dangerous, wretched, and grievous cases which have come under my hands, and which had baffled every other remedy used.

A PRAYER,

To be used for or by the Sick Person on taking of Medicine.

Most gracious God, Jehovah, Father, Son, and Holy Ghost, in whose hands are the issues of life and death, who raiseth up and bringeth down to the grave, who correcteth as a loving Father for our good, I, thine unworthy yet humble servant, do now prostrate myself in thy presence, humbly and earnestly beseeching and imploring thee, O Lord, that thou wouldest in thy great goodness and loving-kindness, behold me in these my afflictions and diseases under which I now labour; and do, O Lord, grant me thy divine and speedy help to relieve and deliver me from the same; send down thy blessed divine virtue upon all the medicines and remedies which I now use, so that I may be speedily restored to my former good state of health: and do grant and give me thy Holy Spirit, to know and love thee, and to serve thee in spirit and in truth, throughout the full number of my days for thy service, and for thy glory and the good of mankind, for thy great mercies sake, and also for the sake of Jesus Christ, our most blessed Lord and Saviour. Amen.

This is to certify, that I, Thomas Lodder, of Stour Provost, having by some means got an illness, and brought on a violent fever, such as I never suffered in my life before, (though enduring much sickness) in which extremity of pain and danger I applied to Dr. Taylor, who gave me some of his fever medicine, which in a few hours carried off the fever, although so raging and violent; and by following his directions in a few days, by the blessing of God I was enabled to follow my business.

THOMAS LODDER.

I, J. Kendale, of Stour Provost, do hereby certify, that being grievously afflicted with that dangerous disease, peripneumonia, or inflammation of the lungs, I was desired to apply to Dr. Taylor, who gave me some of his fever medicine, which soon carried off

the inflammation ; and by following his course of medicines, my breast and lungs were cleansed and healed ; and in a few days I was enabled to follow my work ; which great cure from the above medicines, under God, deserve these my public acknowledgments.

I, Robert West, of Stour Provost, Dorset, do hereby certify, that having imprudently drank some cold liquor when warm, which, through chill, &c. brought on inflammation and obstruction in my bowels, which caused great agonies of pain that I could not remain still ; and when in this great peril of my life, I was induced to take some of Dr. Taylor's bowel medicine, which in a little time perfectly restored me to my former good state of health ; and as a testimony of respect for my deliverance, in such a time of danger, by the above medicine, under God, and for the benefit of my fellow creatures, I hereby publicly acknowledge the same. Witness my signature,

R. WEST.

March 29, 1828.

I, William Ayles, of Stour Provost, having by some means contracted an inflammation and obstruction of my bowels, which became so violently painful and grievous, that it could not be ascertained if I should live over the night ; when, in this time of pain and peril, I took some of Dr. Taylor's bowel medicine, which soon vanquished the disease, and restored me to health by the blessing of God upon it ; and for the benefit of my fellow creatures, who might be troubled with that dangerous complaint, I hereby publicly make known the efficacy of the above medicine. Witness my signature,

W. AYLES.

March, 1828.

I, William Clemens, of Shaston, some time since being afflicted by that grievous disease, illiac passio, or inflammation and obstruction of my bowels, I had no passage for some time, neither could it be procured by any means used ; and my pains and misery became so alarming and dangerous that I sent for Dr. Taylor who administered some of his bowel medicines, which soon af-

forded me relief, gave me ease and passage, and under God restored me to my former good state of health, for which benefit I make these public acknowledgments.

September, 1828.

These are to certify, that I, Virtue Gibbs, being afflicted by a very desperate disease, of a bilious kind, which bearing a consumptive aspect, for I had used every medicine, remedy, and expedient ordered by my doctor, and all to no purpose; and in this extremity (death being the only prospect of delivering me from my disease) I was induced to try Dr. Taylor's remedies, which, by God's blessing soon restored me to my former good state of health; and being a case where all other medicines failed, I deem it worthy of this my public acknowledgments.

VIRTUE GIBBS.

This is to certify, that I, M. Perrett, having been afflicted by a very dangerous disease, bearing strong symptoms of an incipient decline, and while lingering in this dangerous state, with spitting of blood, cough, loss of appetite, &c. I was advised to apply to Dr. Taylor, who, under a course of his remedies, with the blessing of God, soon restored me to my former good state of health, for which I here make my public acknowledgment of the same, which may be a benefit to those under similar afflictions. Witness my hand,

MARY PERRETT.

This is to certify, that my son, when a lad, was afflicted with that dreadful disease, the stone, which continued for some time, when he became so alarmingly ill, and nature so greatly obstructed that he could scarcely make water; and while in this dangerous state, I applied to Dr. Taylor, who administered his remedies, and in a very little time he evacuated a stone of such a size and peculiar form as was with difficulty extracted, and which completed his cure, and he has remained well ever since, which is several years; which cure, under God, I make known for the benefit of my fellow creatures. Witness my hand,

J. DIKE.

Stalbridge, April, 1828.

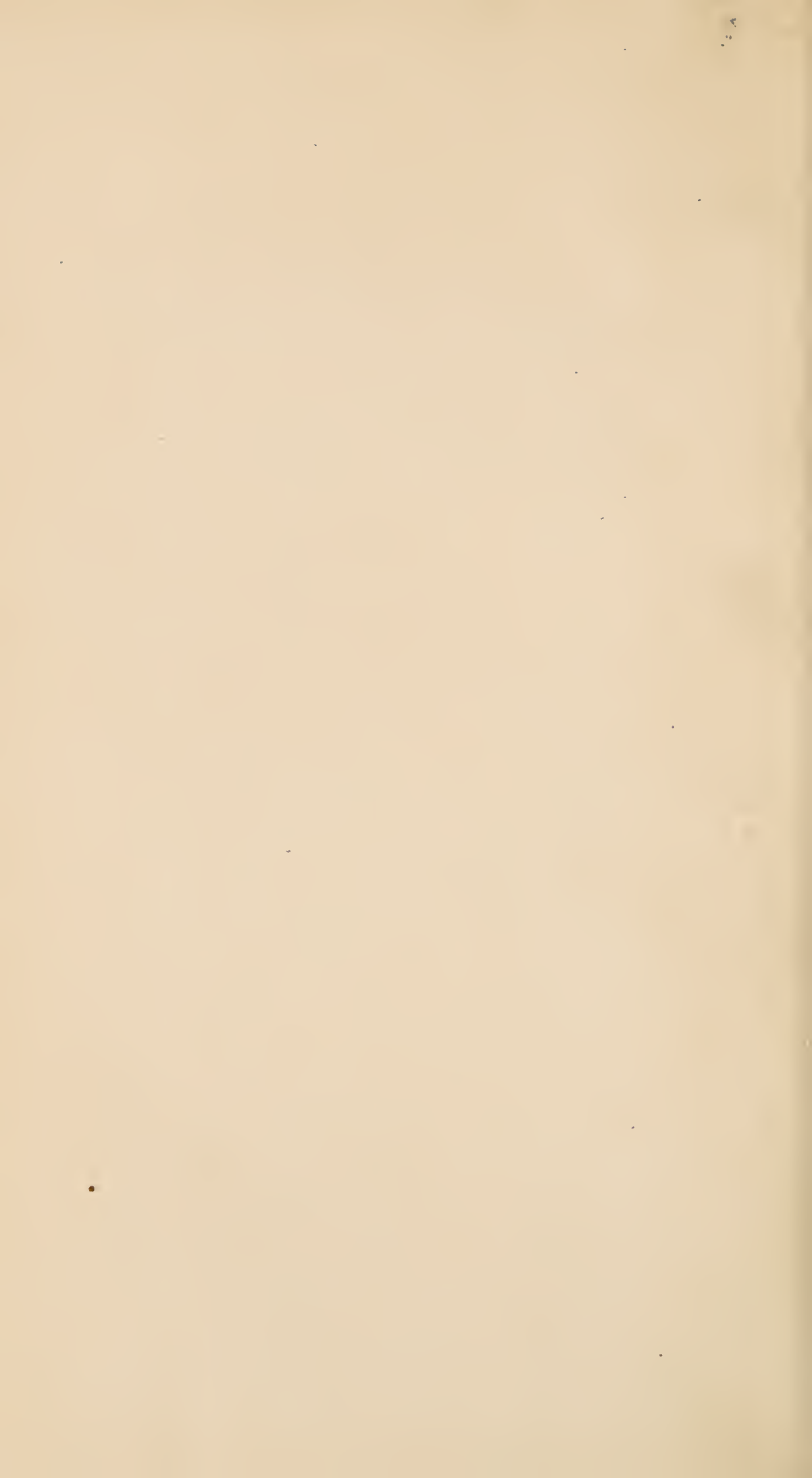
These are to certify, that my son, Charles Lodder, of Stour Provost, having been afflicted with a bad leg, which laid him up and disabled him from work for some time—it proceeded first by a painful tumour, and was so obstinate as to repel every thing applied to it, and he being of a scrophulous habit it was soon manifested that it proceeded from a scrophulous taint. Dr. Taylor was applied to, who soon broke the tumour, and although there then appeared a ghastly evil sore, with divers eating holes, yet by the doctor's remedies, under God, it was cured in a few weeks, and has remained well ever since.

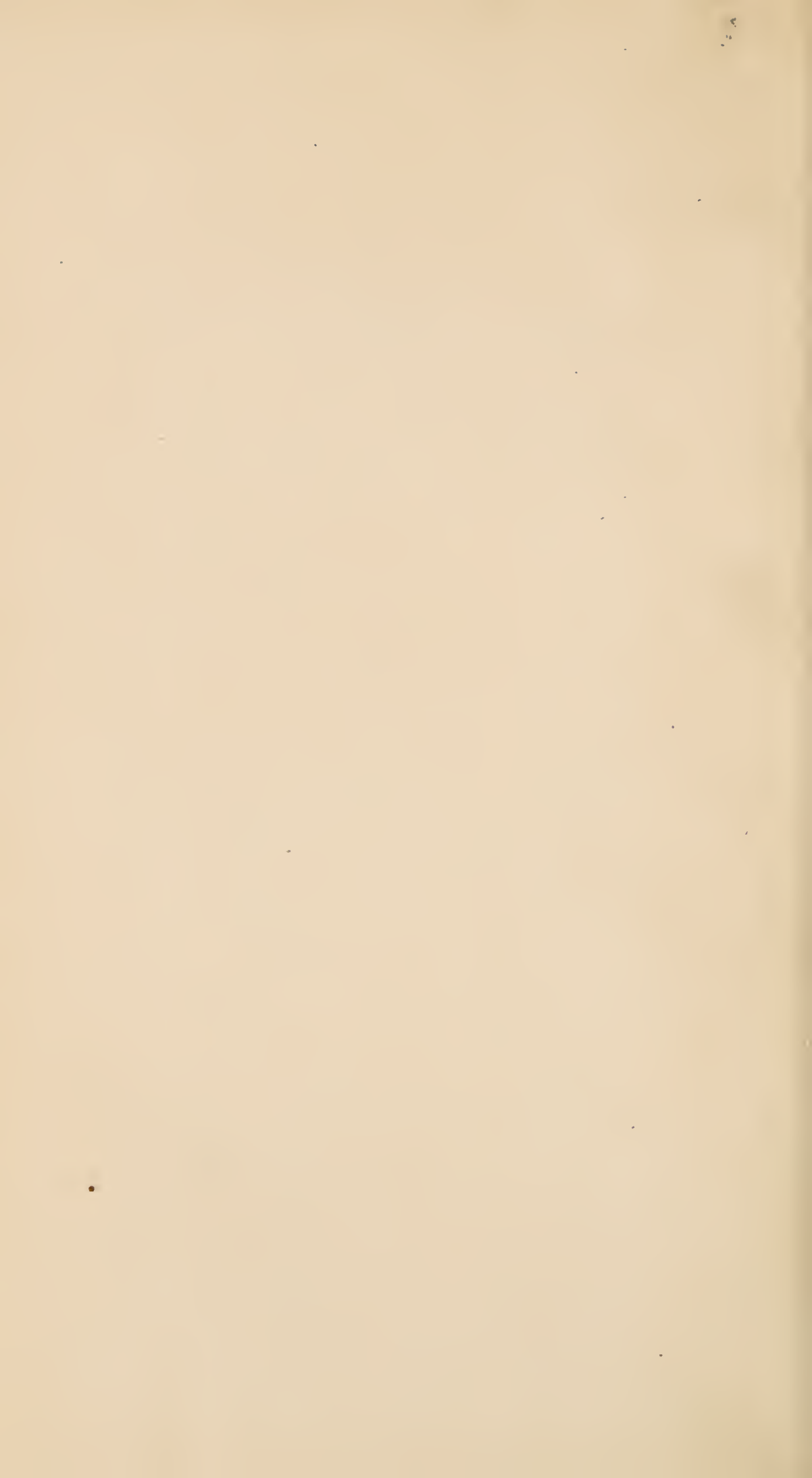
WILLIAM LODDER.

I, Martha Paddock, of Stalbridge, Dorset, having laboured under a very distressing and dangerous sickness, it being of a nervous kind, which had reduced me to a miserable debilitated state and condition, rendered still more deplorable as it seemed that no man nor medicine was able to relieve or cure me. My doctor had done all in his power for me, and every thing I took seemed in vain, and I had no prospect to relieve me but death; and in this condition, I applied to Dr. Taylor, who, under a course of his medicine, by God's blessing, I was soon restored to complete health, and continue to keep so ever since.

MARTHA PADDOCK.

Stalbridge, April, 1828.





1/2/12 (2)

